

177 white, would be favorably predisposed toward white ways. But the descendants of the previously mentioned Irishman are biologically part white, yet they
 121 remain unacculturated; and there are three families who have had a white model but who have not become acculturated. Another possible explanation is that the lighter skin color per se allows the children of mixed marriages to "pass" in local white society. The data does not confirm this notion either, as an Indian's ability to be accepted by local whites depends upon how he behaves rather than upon his racial characteristics. A series of relevant factors in the total situation, when taken together, do give at least partial understanding of the importance of white intermarriage. They add up to a picture of such extreme psychological and social isolation of the Indian people that a white person married into the family becomes the primary agent by which white ways and values are learned and internalized.

131 Lone Hill is physically isolated between the Missouri and the Little Missouri rivers, and contact with white people is thus infrequent and limited.
 177 There are no stores, no paved roads, and no post office in the village. The
 [36] only whites who reside in Lone Hill itself are the two teachers in the government grade school, who rarely participate in community affairs. None of the
 487 whites currently married to Indians live permanently in the village today, although a few couples occasionally return to Lone Hill, during which time
 481 they stay with Indian families. There are two ways to travel to the surrounding towns: either across the Missouri River by boat during the summer and over the ice in winter, or by making a sixty-mile trip over dirt roads through irregular rolling hills and flat-topped buttes. Anyone who has lived in Lone Hill during the late spring comes to realize the meaning of isolation. The ice over the river is too thin for passage, the roads become blocked by mud and melting snow, and the one telephone usually breaks down and remains unrepaired. Mail and supplies are often dropped by airplane. The physical isolation works in a double way—few whites come to Lone Hill and few Indians leave.

105 The Mandan-Hidatsa have never experienced a serious ecological readjustment, as they have lived along the Missouri River Valley for at least the
 177 two centuries preceding the completion of this study in 1953. The Indian people today are certainly dependent upon the American economic system for their cash income, but almost every family in Lone Hill derives a relatively large noncash income from exploitation of the natural resources of the area. This exploitation is similar in some respects to the adjustment made by the aboriginal earth lodge tribes to the same fertile river bottom lands. Fuel is provided by wood from the timber, and from indigenous lignite outcroppings. Over half the families live in log cabins, which they erect themselves from timber found in the wooded bottoms. The food staples of corn and potatoes are obtained in part from small garden plots, now jointly worked by the men and women of the household. The meat supply depends largely upon the man's ability as a hunter of deer and small game. Abundant wild fruits and berries are gathered during the appropriate seasons and are preserved for use during the winter months. Thus, many of the economic goods which are normally